QUAKERS

CLEARED BY

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Geo. Keith.

FROM THE

FALSE DOCTRINES

Charged upon them by *G. Keith*, and his Self-Contradictions laid open in the ensuing Citations out of his Books.

By JOHN PENINGTON.

Thy own Wickedness shall Correct thee, and thy Back-slidings shall Reprove thee, Jer. 2. 19.

LONDON:

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THE PEOPLE CALLED

QUAKERS

CLEARED BY

GEORGE KEITH, &c.

GEorge *Keith* having of late appeared Clamarous againſt us, both in Print, and in a Meeting (of his own appointing) at *Turners-Hall*, to which our Conſent was neither ſought nor made neceſſary, as well as that we had many other juſt Exceptions againſt complying with him in, which having been made publick, are left with the Moderate and Judicious, I think no conſiderate Man will blame us for purſuing our own *Vindication* in ſuch Ways and Methods as are *Peaceable*, yet open and free, how *weary* ſoever our *Adverſary* may be of his Task, *viz.* to prove thoſe Charges upon us, which have no Foundation in Truth, but are only the Products of Spleen and Malice, boiled up to a great heighth.

Friends and Principles have been publickly defended from his falſe Gloſſes lie upon him unanſwered to this day, though he hath given us ground to expect an Anſwer from him to two of them) deſiſted from further Reflecting on us, and not even of late continued to Charge ſome of us, *As holding moſt Erroneous and Hurtful Principles, contrary to the Fundamental Doctrines* of the Chriſtian *Faith*, and others, as *Approvers* and *Countenancers* thereof, (ſee his *Advertiſement*, p. 2.) We mought have reſted ſatisfied in what we have already offered. But he perſiſting to Accuſe, and yet waving to concern himſelf with our Defences, I have choſen in theſe to bring *G. K.* in Evidence againſt *G. K.* and ſhew how himſelf hath Advocated for our Faith, even in thoſe particulars he hath of late rendered us Erroneous in. A Work I made ſome *Eſſay* towards in my late Sheets (Stiled, *An Apoſtate Expoſed*) but then confined my ſelf to that particular Controverſy depending, in Reference to his, called, *Groſs Error*, &c.

I ſhall digeſt them into two general Heads, his Vindicating our Principles from our common Adverſaries, and a Declaration of his own Sentiments, contrary to what he hath of late delivered, which laſt I ſhall ſub-divide into five more, and cloſe with a taſte of ſome of his late odd Notions.

To begin then with his Anſwer to *Robert Gourdon*, in a Book called, *The Light of Truth Triumphing*, Printed *Anno* 1670. he thus ſaith,

to

to his *Antagonist*, p. 5. "The second Snare "thou mentioneſt, is, that ſome on the other "hand, pretend ſo much Zeal for this My- "ſtery, Chriſt within, the Operations and "Actings of the Spirit of God in themſelves, "that they deny the Myſtery of God in the "Fleſh of Chriſt, as a Matter of any neceſſity "to them, as to Redemption, Reconcilia- "tion and Juſtification, *&c.* which Charge "thou plainly directs againſt us, called in di- "riſion, *Quakers*—— I ſay, it is a falſe Charge, "nor are we guilty of it, as alſo thou falſly "alledgeſt, that we reckon to accompliſh this "in our own Bodies, each for himſelf, "through Obedience to the Law or Light "in his Conſcience, which Light they call "Chriſt, Redeemer and only Saviour, with- "out reſpect to the true Chriſt, and our only "Saviour *Jeſus Chriſt* of *Nazareth*. I ſay "this is **falſe**, for though we ſay Reconci- "liation and Juſtification and Redemption is "wrought in us by Chriſt, yet not without "reſpect to Chriſt, even as outwardly mani- "feſt, Born and Crucified, *&c.* for our Ju- "ſtification, *&c.* hath a true, and real, and "certain reſpect to Chriſt, both as inwardly "manifeſted in us, and alſo as manifeſted in "that Body of Fleſh which was Crucified in "*Judea*, &c. for we do believe that he took "upon him the form of a Servant, even in "the outward, and died even in the outward, "and offered up even his very Fleſh, through "the Eternal Spirit, in the outward as a

" Sacrifice of a ſweet Smell and Attone-
" ment unto God, in order to our Juſtifica-
" tion and Reconciliation with God, ſo as
" thereby he prepared or made ready the way,
" for our Juſtification, though our Juſtifica-
" tion was not ſimply and abſolutely thereby
" wrought, as if no more were to be done
" by him and his Spirit in us, or as if his out-
" ward Body, Fleſh, Blood and Life were
" the ONLY Sacrifice, and Propitiation,
" excluding the inward.

Hear him yet again, p. 12. " But that
" both here and oft elſewhere thou inſinuat-
" eſt, as if we had no reſpect to his [Chriſt's]
" outward Coming and Sufferings in order
" to Juſtification, is a falſe and diſingenuous
" alledgance of thine; we dearly own and
" reſpect him in both the ways of his
" Coming, and do not ſet the one in oppoſition
" to the other, nor divide them, for they
" are in Unity and work together (according
" to the Eternal Purpoſe of God) for the full
" and perfect Deliverance and Salvation of
" Man.

Again, p. 13. " We believe and acknow-
" ledge him, who was manifeſt in that Body
" of Fleſh, to be the true and only Chriſt and
" Saviour, and yet we believe him alſo to be
" the only true Chriſt and Saviour, as mani-
" feſt in us, for he is not two Chriſts but one---
" we believe that his Outward Coming was not
" a bare and naked Example, but hath a real
" Influence and Service in its place, in and

upon

" upon all who are saved, [illegible]
" that expreſs knowledge thereof.

And p. 17. " Though we Preach him as " the Light that enlightens every Man, and " cry up the Light within, yet we cry not " down the **Blood** without; nor in Preach- " ing him as an Example, do we deny the " Atonement, theſe are but thy falſe and " groundleſs inſinuations. And in the next page he Expoſtulates with his Adverſary, ſaying, " Did thou ever read or " hear from any of us, as if we " counted the Blood of Chriſt, " even in the Outward, as the " Blood of any ordinary Man or Beaſt? Or " thinkeſt thou to infer ſuch a Concluſion " from our Principle, as becauſe we ſay " Chriſt the Light within us, is precious and " ſaving, that therefore we account his Blood " as the Blood of any ordinary Man or Beaſt, " but I muſt tell thee, thy Inference is bad " and deceitful, and doth no wiſe follow from " our Principle.

See G. K's *Suggeſtions*, True Copy, p. 23.

What thinkeſt thou, Reader, of this *Proteus*? Would *R. Gourdon* (his old *Antagoniſt*) know him now, if he ſhould meet him? Would he take him to be the ſame *G. Keith*? Who from the very ſame Hypotheſes he here oppugns, draws the ſelf-ſame inferences which he tells his *Adverſary*, are *bad* and *deceitful*? But Truth is the ſame, God is the ſame, his People the ſame, their Principles the ſame, although *G. K.* is not the ſame. And now

what he saith of the *Quakers* then.

" Both Christ and the Apostles (says he in " his Book called, *Way Cast up*, p. 72.) Preach- " ed God and Christ in Men, as well as Christ " his coming in the Flesh, or God made mani- " fest in Flesh, in that prepared Body which " was Crucified at *Jerusalem*, and afterwards " raised up again and Glorified. And this " same Doctrine the *Quakers* Preach, *saith he.*

" We acknowledge no other Christ, but " the one only and true Christ Jesus, the Son " of *David*, our only Saviour—— We do most " faithfully believe and acknowledge Jesus " Christ to be true and perfect God, and true " and perfect Man, and that the Nature and " Substance of his God-head is not the Na- " ture and Substance of his Manhood; His " Manhood is not his God-head, nor is his " God-head his Manhood, yet that Man " Christ is God, by reason of the most won- " derful Union betwixt the two Natures, " p. 82.

Again; " We hold forth no other Christ " Jesus, but the same that all the Saints be- " lieved in, and was of *Mary* and *David*, ac- " cording to the Flesh, and before them, and " the Father and Lord of them according to " the Spirit, who is the Saints hiding place in " all Ages, as it is written, *Isa.* 32. 2. *And the Man* (to wit, the Man Christ) *shall be as an hiding place*, p. 152.

" And thus I have gone through the Eight " particular Charges (saith *G. K.*) wherewith

he

" he hath so fully Charged us, and in plainness
" and simplicity of Heart, declared OUR
" Belief concerning them; and how that we
" own the true Christ, as true and perfect
" God, and as true and perfect Man, who, as
" concerning the Flesh, was the Son of *David*
" and of *Mary*, but yet was before *Mary* and
" *David*, and all Men, who is the Son of
" God, blessed for evermore, p. 167, 168.

To these I might add Quotations out of two Books more, the one written by himself and some of *Rhode Island*, called, *The Christian Faith of the People called Quakers*, &c. Printed *Anno* 1692. which was since he began to be litigious, the other by himself singly, the same Year 1692. in answer to *Cotton Mather*, Entituled, *A Serious Appeal*, wherein the *Quakers* are cleared as Orthodox in their Faith concerning *Christ*, his *Conception*, *Birth*, *Resurrection*, *Ascension*, *Intercession*, *and coming again to Judgment*, even in those very things he would now render us Heterodox in. But of this a hint is enough, inasmuch, as the Reader may find it more at large in my late Treatise, called, *An Apostate Exposed*; only one comprehensive Passage I may not omit, *viz.* in *Serious Appeal*, p. 7. " According to the best
" Knowledge I have (saith *G.* K. there) of the
" People called *Quakers*, and these most ge-
" nerally owned by them, as Preachers and
" Publishers of their Faith, of unquestioned
" esteem among them, and worthy of double
" Honour, *as many such there are*, I know none
" that are guilty of any one of such Heresies,

" and

" and Blaſphemies, as he accuſeth them. And to enforce it, that he mought not be thought to ſpeak at random, he adds a little lower, " I think I ſhould know, and do know theſe " called *Quakers*, and their Principles far bet- " ter than *Cotton Mather*, or any or all his " Brethren, having been Converſant with " them in Publick Meetings, as well as in " Private Diſcourſes, with the moſt Noted " and Eſteemed among them for about 28 " years paſt, and that in many places of the " World in *Europe*, and for theſe divers years " in *America*. Now doth not this manifeſt great hardneſs, that a Man, who had ſo large, ſo long, ſo near and intimate Converſe (both *Private* and *Publick*) with the moſt Noted and Eſteemed among Friends, for ſo many years, and had ſo lately defended them and their *Chriſtian Teſtimony*, ſhould now all of a ſudden give the lye to all this, and which is more, deduce ſome of his pretended Probations, out of thoſe very Books, which, among others, he had ſo newly commended and recommended? But *he* (againſt whom *G. K.* is riſen up) *taketh the Wiſe in their own Craftineſs, and the Counſel of the Froward is carried headlong*, Job 5. 13.

Thus far upon the *firſt* Head; now to the *ſecond*, viz. his Declaration of his Belief, wherein he is inconſiſtent with his latter Pretences.

1. *Concerning the Benefit of Chriſt's Inward Coming, in the firſt place, and that it ſaves, where the Outward is unknown.* This

This he Objects against Friends, *Nameless Bull*, p. 11. and saith, "Seeing this true "Faith is wrought in God's ordinary way by "Preaching, therefore the true Faith of "Christ's Death and Sufferings ought to be "one of the first and chiefest things, that "every true Minister ought to Preach, and "build up his Hearers in, in order to bring "them to Communion with God and Christ "in Spirit, and that they may Witness God "and Christ to dwell in them, and rule in "them. One great Quarrel he had against Friends in *America*, was about the sufficiency of the Light, he having said, *That the Light is not sufficient to Salvation without something else.* And he urges in his *Plea*, p. 23. "That if "the Man Christ Jesus be our real Saviour, "and that his *Death*, *Resurrection*, *Ascension* "and *Mediation* for us, without us, in Hea-"ven, hath any part in our Salvation, then "the Light doth not save us without some-"what else. Other Instances of the like kind may be seen, p. 12. and 17. of his *Seasonable Information*. Now although we do not in the least undervalue what our Lord did and suffered in that prepared Body, but acknowledge (as *G. K.* hath been often told) the blessed effects thereof towards all Mankind, whereby to reinstate them in God's Favour, lost by Transgression; yet whether *that Faith were indispensibly necessary to all Mankind, and that none could be saved without it, though they had not the Means, Opportunity or Capacity to know or receive it*, is what *Sam. Jennings* tells us (*State of*

the

the Case, p. 11.) was their debate there, but *G. K.* denies it, however it is ours here. And in order thereto I am now examining what *G. K.* hath formerly said concerning the *Benefit of the inward*, how the *outward* may be *savingly* known, how *most edifyingly* Preached, and the *sufficiency* of the *Light*, desiring my Reader to remember, that even now I quoted *G. K.* that the *true Faith of Christs Death and Sufferings ought to be one of the first and chiefest things that every true Minister ought to preach.*

I shall begin with his *Way to the City of God*, Printed *Anno* 1678. There he saith, *page* 3. "The Knowledge of his [Christs] "inward Coming, is that which is the more "needful, and in the FIRST PLACE, as be- "ing that, by which the true and comforta- "ble use of his outward Coming, is ALONE "sufficiently understood.

And p. 125. "Through the Coming of "Jesus Christ thus in the inward, even before "he was outwardly Come, or manifest, ma- "ny were SAVED, and attained unto PER- "FECT Peace and Reconciliation with God "in their Souls.

Again, in p. 152, 153, 154, 155. "Though "expres Knowledge of his [Christs] outward "Coming, Sufferings and Death is very profita- "ble to beget Faith and Love in Men towards "God, as aforesaid, and ought to be HIGH- "LY VALUED IN ITS PLACE, neverthe- "less this expres Knowledge is not of abso- "lute Necessity unto Faith and Love, foras- "much as the outward Coming, Sufferings

"and

" and Death of Christ may have, and hath a
" true and real Influence upon them who know
" it not expresly. For seeing he hath tasted
" Death for every Man, and given his Life a
" Ransom for all, it cannot be but that it
" should have an influence upon all. As ma-
" ny of *Adams* Posterity suffer disadvantage
" by his Disobedience, who never knew it
" expresly, so why may not many receive an
" Advantage by Christ the second *Adams* Obe-
" dience, even in the outward, who never
" knew it expresly? Yea certainly they have,
" for how many THOUSANDS have been
" saved before Christs coming in the outward,
" who knew it not expresly? And many,
" who knew something of it, it was but ve-
" ry *Darkly*, and under *Vales* and Figures.
" Yea the very Disciples did not for a good
" Time know of his Death — and yet they
" had both Faith and Love in some measure.
" Seeing then that some had Faith and Love
" ☞ to God, and WERE SAVED, without
" the expres Knowledge thereof, before he
" came outwardly, why not also after his
" Coming, where his Coming outwardly hath
" not been *Preached* nor *Revealed?* Yea, hath
" not God a way of saving Infants, and the
" Dumb and Deaf, who have not that expres
" Knowledge? For now Christ is inwardly
" come in a Seed of Life and Light in all,
" which is the Word of Reconciliation, by
" which Men may be reconciled with God —
" And indeed we find that this is ONLY the
" true and effectual way of knowing the Use

" and

and Work of his Coming, and Sufferings
" and Death in the outward, by turning and
" having our Minds turned inwards unto
" himself, near and in our Hearts, in the
" Holy Seed, to know, by an inward Feeling
" and good Experience, his Doings and Suf-
" ferings in us, by being made conformable
" thereunto.

He hath no way to come off here, but by playing upon the Word *Expreſs*, and ſo he doth in his Anſwer to *Samuel Jennings* (*Further Diſcovery*, p. 16.) where he ſaith, " As
" concerning the indiſpenſible Neceſſity of
" Faith in Chriſt, as he dyed for us and roſe
" again, as univerſally neceſſary to Salvation,
" how and in what Senſe I have affirmed, I
" have fully explained in divers of my late
" Printed Books, relating to our late Diffe-
" rences, where I have diſtinguiſhed betwixt
" the *Expreſs*, or explicite Knowledge and
" Faith of Chriſts Death, in order to Eter-
" nal Salvation, and the implicite Knowledge
" and Faith of it, aſſerting this *laſt*, but not
" the *firſt*, as univerſally and indiſpenſibly ne-
" ceſſary.

It is truly ſaid by him, that the Diſtinction betwixt Explicite and Implicite is a *late* Diſtinction (and indeed to ſerve a turn) for in his former Books I find it not, though the Word *Expreſs* be uſed, as where he ſaid even now, that *many of* Adams *Poſterity ſuffer diſadvantage by his Diſobedience, who never knew it expreſly*, where it is a Word of Courſe, and of no Force, ſeeing even of them that knew it

not

not at all, neither implicitely nor explicitely, there have perished. But he hath marred his own Distinction, and blockt up his own way in acknowledging *many of them, who knew something of it, that it was very Darkly, and under Vales and Figures*, while others, who are excepted from them, the *many thousands*, he saith, *were saved before Christs Coming in the outward*, cannot be truly said to know it, either explicitely or implicitely, there being no *Medium* between knowing very Darkly, in Vales and Figures (*implicitely*, in a very obscure Degree) and not knowing at all. Yet even these as well as those were saved, and he pursues the instance to Infants, Deaf and Dumb, as well as to the Disciples of *Jesus*, who had Faith and Love in some measure, even while ignorant of his Death: For the *Words* of *Mary Magdalene*, &c. *Seemed to them as Idle Tales, and they believed them not*, Luke 24. 10, 11.

Again, what means his saying, that the *express Knowledge of Christs outward-Coming ought to be highly valued in its place*, if he did not allot an *higher place* to the Knowledge of the Inward? and that he doth so, is further manifest from the Concession he makes, that Men have been saved without the express Knowledge of the one, but not of the other, for he avers it to be *only the true and effectual way of knowing the Use and Work of his Coming in the outward*. But not to dwell here, I shall now cite him out of his, called, *Light of Truth Triumphing*, p. 6. in these Words.

"May

" May not the Benefit of Christs taking on
" him the Form of a Man redound unto ma-
" ny, who do not expresly know it, (they ha-
" ving a true Light within them) even as a
" diseased Person may receive Benefit of a
" Cure applied to him, though he hath not
" an expres Knowledge of all the Names and
" Ways, how from first to last it hath been
" prepared; and even as many have suffered
" hurt, through the Disobedience of the first
" Man, to wit, *Adam*, who have not known
" expresly that ever such a Man was, or the
" manner of his Disobedience. So why may
" not even many receive Benefit, through the
" Obedience of Christ, in the outward, who
" have not known expresly his outward Com-
" ing and Sufferings? Otherwise *Adams* Dis-
" obedience were more Effectual for Mans
" Destruction, than the Obedience of *Christ*
" were for his Salvation.

One Instance more I shall bring out of this Book, and then betake my self to another. It is p. 17. where he saith, " Though Prophets " and Apostles preached him as in the Form " of a Man, yet they preached him also, and " that MORE GENERALLY, as a Light to " the *Gentiles*, yea and to *Jews* also. If this be true, and *G. K.* believe it, his Cavil against us, *nameless Bull*, p. 10, 11, for not so frequently Preaching Christ without as Christ within, is quite out of Doors: For if they, who lived before and in the age in which it was accomplisht, and where that belief was opposed, yet *more generally* preached him, as

doing so, where the outward is so universally received and believed, except that he lists to be Contentious? Now let us hear what he once termed the *necessary Parts of Religion*, what not, and see if he knows how to agree with himself there. It is in his *Appendix* to *Immediate Revelation*, p. 229, 230.

"These Parts necessary to the being of Religion are those, without which, Religion "cannot subsist, they belonging to the very "Being and Life of it: The other Parts are "those which belong unto the Intireness or "Fulness of it, yet so as true Religion may "be without the express Knowledge and Belief of them. And according to this, I say, "The Knowledge and Belief of the History "of Christ, his outward *Coming*, *Birth*, *Life*, "*Death*, *Burial*, *Resurrection*, &c.— Are such "Parts of our Religion and Faith, as serves "to make up the Intiredness or Fulness of it. "— That the historical Knowledge and Faith "is not an essential part of true Religion is "manifest, because as some not having true "Religion, may have the historical Knowledge and Faith; so some who were truly "Religious, did want it, as is clear in the "Case of that Devout and Religious Man, "*Cornelius*, whose Prayers God heard, and "yet he knew not the History of Christ, nor "of his Death and Sufferings, till it was "Preached unto him by *Peter*. And the very Disciples themselves, while they followed Christ outwardly, knew not that he was

"to die for ſome time, and yet in that time "of their Ignorance of this weighty Matter, "were truly Religious.

It is a hard Matter for this Man to ſay any thing, but he muſt interfere; his former and later Writings looks askew upon one another, as if they did not belong to the ſame Author. He finds fault, in his *Cauſeleſs Grounds*, p. 1. with ſome for altering the Titles of his Books, and giving new ones, particularly to one, this new Title, *The Chriſtian Quaker*, or *George Keith's Eyes opened*: "As if the Name "*Chriſtian Quaker* were peculiar to me (ſaith "he) — Or as if I had been formerly blind "till of late Days [and then tells us] "Whatever he hath delivered in any of his late "Printed Books, touching either the Reſurrection of the Dead, or **any other** Principles of Chriſtian Doctrine, hath been his "Faith ever ſince he came among the People "called *Quakers*, viz. upwards of thirty "Years paſt. He is like to be tried before we part. But this I here obſerve, that in the above recited *Appendix*, *Cornelius* is repreſented as a *Devout* and *Religious* Man, one whoſe *Prayers* God *heard*: Yet in *Truth advanced*, p. 45. (a Book Printed *Anno* 1694.) he will not allow him, or the *faithful Heathen*, *who had no Knowledge nor Faith of Chriſt Crucified and raiſed again*, *to be true* Chriſtians *at all*. Nay p. 70. he reckons it among the *dangerous and hurtful Errors* to aſſert, that *Men may have that Holy Ghoſt*, *that was given to Believers in Chriſt Crucified*, &c. *Without all Know-*

Knowledge and Faith of Christ Crucified. For he adds, "It is not said, that *Cornelius* had "the Holy Ghost in his *Gentile* State, although "he had a great Measure of *Gentile Sincerity* "and *Righteousness*. Now I would fain know of him, Whether any *Prayer* is heard by God, but what is put by his *Spirit?* The Apostle *Paul* was of another Mind, *Rom.* 8 26. And I doubt not but *G. K.* hath been so once. Himself tells us, p. 46. "Some have asserted, "that *Pythagoras*, *Socrates* and *Plato*, and o-"ther *Gentile Philosophers*, who had some Mea-"sure of Uprightness, and were in some "Measure faithful to what was inwardly Re-"vealed unto them, were *Christians*, as *Ju-"stin Martyr*, and some other Ancient Wri-"ters have asserted. [This he saith, *he will not positively contradict*, but adds] "If "they were real *Christians*, and were worthy "of that honourable Name, they had some "Faith and Knowledge of Christ the *Messiah* "and Saviour of the World, as he was to "come in the Flesh. But I ask, waving the Definition of a *Christian*, wherein their *Charity* exceeds his, Whether a Man in his pure *Gentile* State, devoid of the Holy Ghost, hath the *necessary Parts* of Religion, hath that without which *Religion cannot subsist*, as to the *Being* and *Life* of it, (the Terms of his Position above) and if so, it will necessarily follow, that the Holy Ghost only makes up the *Entireness* and *Fulness* of it, but is not *Essential* to the Being and Life of it, which is an *hurtful Error* indeed: If not, *Cornelius*, by having

thoſe *Parts neceſſary* to the Being of Religion, had the Gift of the *Holy Ghoſt*; and out of this *Dilemma*, let him Extricate himſelf, if he can. In the mean time, I go on to the next Citation, out of the ſame *Appendix*, p. 232.

"In them who have not the Scriptures, "the Spirit and Light of Chriſt ſufficiently "teacheth them the Parts of Religion, abſo-"lutely neceſſary without the Scripture, (to "which Parts the Hiſtory of the Scripture "doth not belong, as is ſaid) and they who "do faithfully improve the Knowledge of "thoſe neceſſary Parts, although they want "the Hiſtory, it **ſufficeth** unto them for "**Salvation.**

Hence I Query, Whether the Spirit and Light of Chriſt being the Teacher, ſuch may be ſaid to be *without the Holy Ghoſt?* And whether any thing leſs then the Holy Ghoſt (in ſome Degree) *ſufficeth* to *Salvation?*

But there is another Blunder of his yet behind, "I do moſt willingly grant (ſaith he "p. 242.) that the Preaching of Chriſt "without us, in his Birth, Life, Suffering, "Death, Reſurrection, Aſcenſion, Interceſ-"ſion, *&c.* is a very conſiderable part of the "Doctrine of the Goſpel, yea more than the "skin is a part of the Body of the Man, yet "it is but an *integral* Part, ſuch as the Hands "and Feet of a Man, without which a Man "may ſubſiſt, but not as an entire and com-"pleat Man, and ſo may true Religion and "**Chriſtianity** ſubſiſt without the Hiſtory

"of

"of Christ in the Letter, to wit, in the My-
"stery of the Life of Christ in the Spirit;
"and yet even here, where the **History is**
"**wanting**, the Mystery or *inside* of Christi-
"anity is not without its skin, or outside,
"namely, an outward Confession unto God.

Waving the unaptness of the Simile, for no Man can subsist without his Skin, without Hands or Feet he may; I observe he here admits of a *Christianity* without the History of Christ in the Letter; What becomes then of his late Position, *That if they were real Christians, they had some Faith and Knowledge of Christ the* Messiah *as he was to come?* He that pretends, that upwards of thirty Years he hath been the same Man, may cast an Eye back upon what he hath said, *Reasons and Causes*, p. 31. *viz. That Faith in Christ Jesus, as he came without us in the Flesh, and died for our Sins*, &c. *is necessary to make a true* **Christian**. The same he tells *T. E. Seasonable Information*, p. 29. and assigns it as the *chief point of Doctrine, wherein the Controversie lay between them of the other side and him.* Is this Man fit to engage in Controversie with others, that knows not his own Mind? But this is not all, it seems where the *History* is wanting, the Mystery may not, nay it is not without its *outside*, if there be an *outward* Confession to *God*, though there be never a Word of *Christ*, his *Death*, *Sufferings*, &c. Yet once again let me Query, Whether, where the *Mystery* is known, the *Holy Ghost* be received or not?

whether the *Light within ſufficiently tells us, that the* Meſſias *is come, or indeed that he was promiſed, that Jeſus born of* Mary *is he, that he had real Fleſh, Dyed*, &c. *G. K.* after an Enumeration of what the Light doth teach, *viz. That there is a God, that created all things, that he is moſt Holy, Juſt, Wiſe*, &c. *a Plentiful Rewarder of them that ſerve him*, &c. concludeth thus. "Theſe and divers other Truths, "**as neceſſary as any**, doth the Light of "Chriſt teach, and hath taught in many, who "never had the Scriptures, and if they have "been faithful unto God, in what he hath "revealed unto them by the Light of Chriſt "in them, who dare or can ſay, that they "have not been accepted, yet not without "Faith in Chriſt in ſome Meaſure, for they "that believe in the Light, believe in Chriſt "who is that Light. *Rector Corrected*, p. 150. *&c.* Printed *Anno* 1680. From whence two things are obſervable, *Firſt*, That *G. K.* thought then, there are Truths as *neceſſary* to be Believed, as the *Coming* of the *Meſſias*, his *Incarnation*, *Death*, &c: But if the Holy Ghoſt be given only to the *one* Faith, not to the *other*, ſurely that *one* Faith muſt needs be the moſt neceſſary Faith: *Secondly*, That a Man may believe in the Light, conſequently in Chriſt, and yet Chriſts coming in the outward not revealed to him, is what *G. K.* here allows.

Theſe are what Citations I think fit to offer under this Head. What may tend to a fur-

further enlargment upon it, I refer till I ſpeak of the *Gentiles being ſavingly enlightned*: And now ſhall ſhew, how (as Captious as *G. K.* hath been of late againſt our Order and Method in Preaching the Goſpel, ſince he hath varied his own) he hath Advocated for it, and commended it.

2. *Inward Principle to be Preached in the firſt Place, and the Effects thereof.*

"This is the true Method and Order "(ſaith *G. K. Way to the City of God*, p. "156, 157.) which the Lord hath taught "us to hold forth unto People, whereby they "attain unto Holineſs,—— and come to know "the great End and Uſe of his [Chriſts] "outward Coming, *viz.* in the firſt Place "to point and turn their Minds unto the "Light of Jeſus Chriſt, who hath enlightned "them and every one, and hath ſown a "Seed of his Light, Life, and Spirit in eve-"ry one, unto which Seed they ſhould give "the moſt inward of their Hearts—— whence "then in due time ſuch a meaſure of Light "and Life ariſeth therein, as gives them both "truly to know Chriſt, and to follow him.

In his Book of *Univerſal Grace*, Printed *Anno* 1671. he ſaith, "This is the true and "only Method which ſhould be uſed by "Preachers, for the bringing People into the "Faith and Acknowledgment of the Chriſti-"an Religion: firſt to enform them of this "Univerſal Principle, what it is, and turn

"them towards it —— and so as *Wise Builders*, "to lay this true Foundation in its *proper* "Place —— And this will naturally bring "People to own the Scriptures, and things "therein declared, to own *Moses* and the "Prophets, —— to own Christ in the Flesh, "his Miraculous Birth, his Doctrine, Mira- "cles, Sufferings, Death, Resurrection and "Ascension, together with the wonderful "End and Design of God therein, to own "the Evangelists and Apostles —— and finally "to own the same, as it is now again reveal- "ed in this day after the *Apostacy*, p. 92. "This is good Method and Order in the "Preaching of the Gospel, p. 93.

Now hear what is not good Method and Order. "But to come (saith he, p. 93.) "to the Nations, that have not, nor do own "the Scriptures, and but few of the things "therein declared, and press them to believe "the Scriptures, and own them as the "Words and Oracles of God in the first "Place, without first directing them to the "great Word and Oracle of God in their "own Hearts — is most contrary unto the "true Method and Order of the Gospel, and "against all true Method and Order held in "the Knowledge of things natural, which al- "ways proceeds from the more known to the "less —— And to speak the Truth, hence it is, "even for want of this true Order in Preaching "of the Gospel, that Men have had so little "success hitherto, (Compare this with *Name-less Bull*, p. 10, 11, forequoted.)

3. That

3. *That the Gentiles were ſavingly Enlightned, who knew not the Hiſtory of Chriſt's outward coming*, &c.

G. K. tells us in *Truth Advanced*, page 42. "Whereas *Paul* ſaith, That the *Goſpel is the* "*Power of God unto Salvation*, he doth not mean, "that it is the Power of God *ſimply and ab-* "*ſtractly* conſidered, without all Doctrine and "Doctrinal Knowledge and Faith of Chriſt "Crucified. And p. 44. I do poſitively affirm, "(ſaith he) according to Scripture, that Eter-"nal Life and Salvation is **only** to be had "through the Faith and Knowledge of Chriſt "Crucified, *&c.* See more from p. 38. to p. 57. And in *Further Diſcovery*, p. 16. "That "I have affirmed, (ſaith *G. K.*) that this "Faith is indiſpenſably neceſſary to all, *viz.* "in order to Eternal Salvation, to Believe in "Chriſt, as he Died for us, and Roſe again, "I freely own it, that I have ſo affirmed, and "do ſtill ſo affirm. Again p. 18. "We are "Sanctified through a living Faith in Chriſt, as "he Died for us, and that Faith is neceſſary to "Men's Regeneration and Sanctification, as "well as to Remiſſion of Sins, and therefore "is neceſſary to **all**. And a little lower, "He cannot give me an inſtance of any that "ever knew the Myſtery of Chriſt within, but "alſo knew in ſome meaſure the Myſtery of "Chriſt without, (compare this with my Ci-tation even now out of *Appendix*, page 242.) And again, "To ſuppoſe, (*ſaith he*) a Faith "in Chriſt, that doth not reſpect his outward "coming in the Fleſh, and Death and Suffe-

"rings

"rings, but only and alone that inward com-
"mon Illumination, that is in all Mankind, is
"to ſet up an *Unſcriptural* and *Antichriſtian*
"Faith, oppoſite to the *true* Chriſtian Faith.
To theſe I ſhall add another out of *Seaſonable Information*, p. 30. *viz.* "The Work of San-
"ctification is aſcribed in Scripture to Chriſts
"Blood and Sufferings, as well as to his in-
"ward Appearance, and to **both** *indiſpenſably*
"*neceſſary*, and to *Faith* therein. Now al-
though he hath ſufficiently contradicted theſe ſayings, in what hath been cited already, (and particularly *Appendix*, p. 242. *Rector Corrected*, p. 150. *&c.*) yet he having more of them, I ſhall bring ſome out of his Book of *Univerſal Grace*.

"There was ſuch a Principle in them, [the
"Gentiles] whereby they did the things con-
"tained in the Law; Therefore it was a
"Principle of the very **ſaving** Light and Life
"of *Jeſus Chriſt*, which is that *Divine Nature*
"mentioned, 2 *Pet.* 1. 4. Thus far p. 28. Now let him tell me, whence this *Divine Nature* was influenced, if not from the *Divine* Spirit or *Holy Ghoſt*, which lately he would not allow to *Cornelius*, but only a great meaſure of *Gentile Sincerity and Righteouſneſs*?

But he goes on, p. 29. thus, "Theſe Gen-
"tiles did the things contained in the Law, ſo
"that they were excuſed, yea and juſtified, and
"did receive the reward of *Glory*, Honour and
"Peace in ſo doing. In divers of theſe Gen-
"tiles, *the Seed was raiſed*, [that's beyond Gen-

Gentile Sincerity, without the Holy Ghoſt, ſure] "which is that Divine Nature or Birth, by "which they did the things contained in the "Law, and ſo were juſtified by him, &c.

But it ſeems ſome were ready to *Argue* then, as he hath done ſince, *that there can be no juſtification without Faith in Chriſt, but theſe Gentiles had not Faith in Chriſt, therefore*, &c. to which he *anſwers* by *denying the ſecond Propoſition*, "For if they did cleave unto, (ſaid he "*then*) and Believe in the Light, they Believed "in Chriſt, for he is the Light, nor is the "*outward name* that which ſaveth, but the in-"ward Nature, Virtue and Power, ſignified "thereby, which was made manifeſt in them, "and thus is Chriſt even that τὸ γνωσὸν τȣ̃ θεȣ̃, "that which may or muſt be known of God, p. 30. [But this he will not allow to us now.]

"The *Gentiles*, were not ſo caſt off, but that as to what was the **main** and **principal** thing, "to wit, the word of Faith, the *Gentiles* did "ſhare with the *Jews*, and that whoever "among the *Gentiles*, did Believe and Call up-"on the Name of the Lord, were **ſaved** no "leſs than the *Jews*, p. 34.

"This was the priviledge of the *Gentiles* no "leſs than of the *Jews*, to have this word ſo "near unto them, as tobe in the Mouth and in "the Heart. That theſe *Gentiles*, who did call up-"on the Name of the Lord, and **were ſaved**, "were not under any outward Adminiſtration "of the Goſpel, is moſt evident from the ob-"jection framed by the Apoſtle, *v.* 14, 15. and

"his

" his answer thereunto, p. 35. (Compare with *Truth Advanced*, p. 70. cited above.)

" The hearing that Faith comes by, (he tells " us, p. 36.) is the hearing by the word, even " that Word that was in their Mouth and " Heart. And a little lower, as a Comment " upon those Words, *They have not all obeyed*, " he bids us mark, the Apostle doth not say, " *They have not all obeyed the law of Nature, or* " *the Light of Nature*, but they have not all " Obeyed the *Gospel*, so that the *very Gospel* " (adds he) hath been Preached unto **all**, other- " wise they should never have been charged " with not having Obeyed it. But I put him to prove, that the History of Christ his Conception, Birth, Crucifixion, Resurrection and Ascension, hath ever been Preached to **all**, either *Explicitely* or *Implicitely*, seeing he saith, the very Gospel hath been: And Secondly, That whether, where the very Gospel hath been received, or that which he here calls the very Gospel, the Holy Ghost hath not been given.

" The *Gentiles* were not so cast off of God, " but that they had the same Mercy, as had the " *Jews*, in relation unto the *Chief* and *Substan-* " *tial* thing —— They [the Scriptures] point " unto some Manifestation of him, in and a- " mong the *Gentiles* in all Ages, sufficient unto " Salvation, p 56.

" *Kiss the Son lest he be angry*—— Now that " they are bid to Kiss the Son, doth plainly " import, that the Son was held forth, and " given unto them of the Father in true Love, " that they might Kiss him, *i. e.* that they

" might

"might enjoy him, which doth again infer, "that there was such a Manifestation of the "Son let forth unto them, which was sufficient into Salvation, else, How could they "be required to Kiss him, if he were not offered and made manifest unto them? And "how could he be offered unto the *Gentiles*, to "Kiss him, if it were impossible for them so "to do? p. 57. If *G. K.* will not believe himself, who doth he think will believe him? But to proceed.

"Christ in Scripture is called the Salvation of God, which was in some measure "made known, or manifest in them, though "not as to the OUTWARD NAME, yet the "Power, Light and Life, p. 58.

"What, though they knew not the *outward* "*Name*, if they knew the Nature, the Spirit, "the Life which slays Sin and cures the Soul? "It is not the meer outward Name that saves, "but the Life, the Power of Christ that Quickens, Cleanses, Purifies, and by this they *might* "*be saved*: For it is the *Life, that saveth Rom.* 5. "10. p. 115. How often hath *G. K.* of late been uneasie under this Doctrine, as if it Depretiated what our Lord did and suffered in the outward? And in his *Further Discovery*, p. 10. he calls a Friend, *Bold Ignorant Soul*, for Preaching, *That the Blood which cleanseth from all Sin was the Life*, and the Life is the Light, calling it a *perverse Exposition*. And the Reason seems to be, *because the Friend said it*: Had *G. K.* said it, it mought have past for Authentick; for he hath said the same.

"That

"That the knowledge of him [Christ] as "in the outward, is of necessity unto Salvati- "on, we grant not, save ONLY where it is "Revealed, and there it is very useful and "comfortable, p. 117. (Compare with the Quotation out of *Further Discovery*, page 16. above.)

From our common Adversaries allowing that Children may be saved, *G. K.* infers, "Why may not also some Men (who are as it "were but Children and Infants, even Babes "in Christ, as to Spiritual Knowledge) be "saved without that clear, distinct Knowledge "of his outward coming, being born of his "Spirit, *&c.* p. 117. This he speaks of the Gentiles, as will be obvious to any that consult the Book, for it immediately follows the Quotation above. That which I observe is this, That here he allows them to be *Babes in Christ*, *Born of the Spirit*; but in his *Truth Advanced*, p. 70. *Cornelius* is denied to have *had the Holy Ghost in his Gentile State*. Are Babes in Christ, who are Born of the Spirit, without the Spirit? Or is not their Food *Spiritual*, to wit, the *sincere Milk* of the *Word?* But this Man must be made manifest: To that end, hear him again.

"He [Christ] left not the other Nations "destitute of the MAIN and PRINCIPAL "thing, even the manifestation of the Light, "*&c.* which would have given them the "Knowledge of God, and of all his Laws "and Statutes NEEDFULL to be known by "them, had they improved the same aright ---

"And

"And seeing it hath been so in times past, "why may it not be so now, p. 120. (Let *G. K.* answer his own Question, if he can.)

"Though the outward Teachings, which "proceed from the Light, are truly profita- "ble, yet are they not of such absolute neces- "sity, as if God and Christ could not be "known, where the outward occasions of "hearing are wanting, p. 121.

Thus *G. Keith*, one while asserting, that Faith in Christ, as he Died, Rose again, Ascended, *&c.* is indispensably necessary to all; another while, that Men have been saved without it, (which upon what hath been premised, I leave with the Reader, whether it hath not been sufficiently proved upon him) puts me in mind of an *Observation* a Friend made, *viz.* "That "he knew not what could palliate it, but the "strange Notion of the *Revolution* of *Humane* "*Souls*, which makes it more than probable, "that they shall have opportunity, one time "or other, before the end of the world of "*Hearing* this *Faith* and *Doctrine* Preached, and "may receive it, though now they Die with- "out it. But this point (adds he) must be "*tenderly* touched now, because few are ripe "for it; yet how far he (*G. K.*) hath counte- "nanced it, is known to many. See *State of the Case*, p. 12. Yet I remember also, how *stoutly G. K.* confuted him, by telling him he was *extreamly Ignorant, had neither the true Faith, nor a true Notion of the sufficiency of the Light within*, (Further Discovery, p. 16.) I shall therefore, to avoid his attacking me in like

like manner, barely give an intrance of two [illegible] of his Book, called *Truth Advanced*, and leave it to the Reader to judge.

His Answer to an Objection, That *Adam Died not that day he Sinned, but lived many years after*, he divides into three Heads. His last is this, "As it is observed by some, (saith he) "neither *Adam* nor any of his Posterity living "a *compleat thousand* years, which in Scripture "signifies sometimes a day, *Psal.* 90. "it may be said, he lived not a whole day, "p. 23. Now that this is a Principle of the *Revolutionists* is plain to all that know their Principles; and that it is his, is also manifest in that he gives it as one of the answers to the Objection. What? Can he hold to nothing? But be self-inconsistent in every thing?

Again, p. 42. he saith, "Who are under "the Law, and obey it, according to what their "Ability doth reach, they are held there as "in a *Custody*, or *place of Safety*, as the *Man-* "*slayer* in the *City* of *Refuge*, in the time of "the Law, till the Faith come to be Revealed. This word [till the Faith come to be Revealed] is a plain indication of his Notion, though he *dare not defend it*; for they dying in this City of Refuge, when should the Faith be Revealed to them, except in some other Revolution?

"Some had a measure of Sincerity and Up- "rightness, under the Law or Legal Dispen- "sation, both of *Jews* and *Gentiles*, who had "not the Faith and Knowledge of Christs "Death and Resurrection, and all such were

"in a *state of Safety* for that *present time*, so "that had they died in that State, they could "not have perished, even as the Manslayer "was safe in the City of Refuge, p. 43. This is again a Token that he leans to the *Revolutionists*, whose this is, not to the Scriptures, that say, *In the place where the tree falleth, there it shall be, Eccles.* 11. 3. See also *Heb.* 9. 27. where it is said, *It is appointed unto Men once to die*, but never twice to die, for he adds, *But after this the judgment.*

This, with my Animadversions above, are what I propos'd to close this Head with, and come to the next.

Fourthly, Of Christs and the Saints Glorified Bodies.

I shall give one instance, that his Notion herein is of late as gross as other Professors, whom he hath formerly oppos'd, and confront him by a passage or two out of a former Book of his, and so leave it.

In *Truth Advanced*, p. 111. he saith, "*Paul* "distinguisheth between the *Belly* and the *Bo-* "*dy*, saying, *God will destroy the Belly*, but he "doth not say, he will *destroy the Body*: for "seeing after the Resurrection of the Dead, "Men shall need none of the Meats of this "corruptible World, nor shall they need a "*Belly* to put them in, as *Guts*, and *Draught*, "or *any gross parts*, as Men have now. This shews he hath very *Carnal* Conceptions of the Resurrection at present, like those *Sadducees*,

who Erred, not knowing the Scriptures, nor the Power of God, *Matt.* 22. 29. Now let's see his Sentiments formerly in his Book called, *Rector Corrected.*

"We do believe, (saith he, p. 23.) That "we also shall be raised up, to have an immor- "tal, Spiritual, and Glorified Body, like un- "to him------This Virtue is not any *visible* "thing, nor is the Glorified Body of Christ, "*visible Flesh*------Seeing the Body of Christ is "Glorified and *wholly Spiritual*, (as the Body "of every true Believer shall be at the Resur- "rection) how can it be visible Flesh? And "Christ, the second *Adam*, is called in Scrip- "ture the Quickning Spirit, but not visible "Flesh. Therefore in this thou dost grosly "Err, and needest *Correction*, said *G. K.* to the *Rector*, and so say I to him.

Again p. 54. "Is not Christs Body a Spiri- "tual Body, which he hath now in the Hea- "vens? Seeing the Body of the Saints at the "Resurrection is raised Spiritual, according "unto the Glorious Body of Christ, shew a "a Syllable that Christ hath any *other Body*, but "that which is Spiritual. Had *G. K.* retained these Sentiments, when he wrote his bulky Book, styled, *Truth Advanced*, he needed not have told us of *Belly*, *Guts*, and *Draught*: They do not Symbolize with a Spiritual Body, nor indeed with Spiritual Senses. But as is the *Man*, so is his *Communicati- on.*

Fifthly,

It is so hard for *G. K.* to be consistent with himself in any thing, that even here he falters. That the Non-observing of the *outward* Baptism and Supper, hath been one *Characteristick* of our Profession, wherein others have differed from us, they must be very little Conversant with us, who do not know. That he once concurred with us, in our Testimony relating thereto, is what will appear anon: At present I shall shew, how I find him now: For he would now persuade us, he hath been very easie in the point all along. "It is "known by my former Printed Books, (saith "he in his *Further Discovery*, p. 30.) I have "been moderate in my judgment concerning "both *Water Baptism* and the *Supper*, in the "outward use of Bread and Wine, chiefly "blaming the great formality in Mens pra-"ctising these things, and resting in the out-"ward practise of them, but not universally "judging or concluding, that God neither did, "nor would move any by his Spirit, to practise "them since the Apostles days, but rather al-"lowing it might be possible, that some were "or might be moved. Thus far *G. K.* And in his *Truth Advanced*, p. 173. he makes *some Positions and Queries*, concerning *Water-Baptism* and the *outward Supper*, "tending (as he saith) "to Love, Peace and Unity among all the sin-"cere Professors of the Lord *Jesus Christ*, who

" dation, and yet differ in some lesser matters. Which whoever pleases to bestow the reading on, will see, whose Communion he labours to insinuate himself into next, *as holding the Head, and only differing in some lesser matters*, at the same time when no *Epithets* are *black* enough upon his *quondam* Friends, whom he sometimes boasts he hath been upwards of 30 years amongst. For my part I grudge them not such a *Proselyte*, nor do I think they will be fond of him; but what is before me, is to give the Reader a taste, that here, as well as in the Instances above, the Man is wavering and fluctuating.

In p. 183. of *Truth Advanced* qu. 5. he thus interrogates, " Whether it may not be said, " there is *One* Baptism, as that there is one " Land called *America*; though the Map or " Figure of it is also called *America*, even as " there is but one *Spiritual Baptism* with the " Holy Ghost, though the *Outward Baptism* " with Water, is also called *Baptism*? To this he shall make answer, out of his Book stiled, *Help in the time of need* (Printed *Anno* 1665.) p. 65. " Though the Scripture declare of " this Word, *saith he*, yet they are not that " Word, more than a Map or Description " of *Rome* or *London*, is *Rome* or *London*, or the Image of *Cæsar* is *Cæsar*, or " Bread and Wine is the Body and Blood " of Christ. Here this *Rabbi*, who once boasted (in his *Serious Appeal*, p. 29.) *that he hath the Gifts both of sound Knowledge and Expression, with*

with manifold other Mercies bestowed on him, hath foiled himself sorely: This is too conspicuous not to be seen, Darkness and Light being as reconcileable as these two contrary Positions. In the one the Map of *America* may pass for *America*, to usher in Water-Baptism; in the other the Map of *Rome* or *London* must not for *Rome* or *London*, in calling the Scriptures the Word. And why I pray? But that it served his purpose in the one case, not so in the other? This shews what Men pretending to *sound Knowledge* and *Expression* are; when in Enmity against Truth and the sincere Professors thereof.

Again in p. 184. of *Truth Advanced*, he Queries, *Qu.* 7. "Whether being Baptized into the "Name of the Lord Jesus doth always signi-"fie being Baptized into the Power & with the "Holy Ghost? And Qu. 8. Whether could any "Men Baptize with the Holy Ghost, or give "the Holy Ghost, but only the Man Christ Je-"sus? This must be designed with respect to that Command, *Matt.* 28. 19, 20. (*Go teach all Nations, Baptizing them*, &c.) or else it were wholly incoherent here. Therefore his Sense of that Text formerly, I shall now confront him with.

"We have good ground to believe (saith "he in *Truths Defence*, Printed *Anno* 1682.) "that [by *Mat.* 18. 19, 20.] the Spiritual "[Baptism] only is meant, because it is the "Spiritual Baptism only, which is called the "Baptism of Christ in Scripture, and is ex-"pressly distinguished from the Baptism of

" *John* with Water, and certainly the Bap-
" tism, which Christ Commanded, was his
" own Baptism, p. 133.

Again " Whereas he alledgeth, we argue
" that Water-Baptism is not meant, *Mat.* 28.
" 19, 20. because not expreſt, I ſay, that
" Baptism with Water is not expreſt, nor by
" any true and juſt conſequence is proved to
" be meant, p. 134, 135. And in p. 124, (as
well as in p. 23. of his *Plain Short Catechiſm*,
Printed in *Penſilvania*, *Anno* 1690.) he hath
theſe words, " We ſay the Baptism of Chriſt
" is Not with Water, but with the Holy
" Ghoſt. Thus much on this Subject: Now
to the Supper.

In *Rector Corrected*, p. 60. he writes thus,
" It [the Sacramental Eating, ſo called] dif-
" fereth not from the common and ordinary
" eating, *&c.* but only as to certain Circum-
" ſtances, which do not tye us, not indeed
" did tye them, after the Subſtance it ſelf
" came more clearly to be revealed, which
" was the Spiritual Coming of Chriſt into
" their Hearts. (*Qu.* Could Men be *moved* to
it, as was inſtanced out of the *Further Diſco-
very*, p. 30. even now, and no *tye* upon them
therein?).

And in p. 64. " If any did not ſee unto the
" end of it, we are to wait upon them and help
" them, but not to Go Back again unto the
" Shadow, from the Subſtance—— Theſe
" things being once *buried*, (adds he) are not
" to be raiſed up again, as *Auguſtin* ſaid of
" old, touching the Legal Rites and Shadows.

Is this being *moderate in his Judgment concerning them, chiefly blaming the great formality*, &c. to tell People, we are to *help them* forward, *but not go back unto the Shadow*, and to rank them among the *legal Rites and Shadows, and things buried, not to be raised up again.* Surely the most *positive*, could not have given a more *decisive* Judgment against them. But he hath more.

"We cannot call it the Lord's Supper (saith he) because it is not any Command "of the Lord to practise it, after or beyond "his Spiritual Coming —— We dare not ob- "serve the Traditions of Men, as Divine "Commandments, p. 65. Is this to moderate again, to *deny* it to be the *Lord's Supper*, and call it the *Traditions of Men, which he dares not observe*? Or dares he upon second thoughts, *allow* Men, under the Gospel, *may be moved to observe the Traditions of Men? Paul* was of another mind, when he forbad to *Touch, Taste* or *Handle* them, *Col.* 2.21. But the case is altered with *G. K.* he must be a *Sect-Master* somewhere: That he cannot be among the *Quakers*, and other Professions will not receive him, except he recede from our Principles, touching those two great Ordinances, as they are esteemed; so that he had need be complacent with them, though in contradiction to what he hath formerly asserted, that after all his Rovings he may fix somewhere, if any will so far suffer themselves to be deceived or imposed upon, as to believe he can be *true* to

them, who hath been so *false* to us, after thirty years Converse.

In *Truths Defence*, p. 9. "We Challenge "him (saith *G. K.*) to instance any one Exter- "nal Ordinance or Appointment of God, that "is truly so, which we are against: For it is "but only *Humane Institutions* and *Abolished* "*Shadows*, set up as Divine Ordinances, that "we oppose. And would he now have us re- turn to those Humane Institutions, so those abolished Shadows, which he hath declared to be such? Is this to go forward, or backward?

"That time, when Christ Suffered, was the "the Evening, or last part of the Covenant "Dispensation, wherein he gave them a Sign "or Figure, suitable to that present Dispen- "sation, and was not to continue as a binding "thing, after the Gospel-Day or Dispensation "should clearly break up, p. 139. What Christ "did at that time, and bid his Disciples do "until he came, is no Gospel Ordinance, be- "cause it was done in the Night or Evening, "of the Old Covenant Dispensation, and "consequently was to come to an end with it, "although for the weakness of some, it was "continued for a time, until the darkness of "the legal Dispensation should clearly vanish, "p. 140. That Commemoration of his "Death, until he should come, did not oblige "them longer, than until that his Coming— "We say, it is his Spiritual Coming in his "Saints, p. 142.

There's an end of it then, if *G. K.* dare believe *G. K.* yet the Reader will find *G. K.* of another

another mind anon, for in his 9th *Position* of his Book called, *Truth Advanced*, p. 174. wherein he treats concerning *Water-Baptism* and the *Supper*, for the sake of such as he (in the *Title Page* thereof) says, *hold the Head*, &c. *yet differ in some lesser matters*, he thus hath it, "Such Signs and Figures, as do not signifie "Christ to come in the Flesh, &c. but are "Memorials and Significations, that he "hath already come—— May be and are of "service to be continued in the Church. And that Water-Baptism, as Administred to Believers in Christ Jesus, which he terms *that other Baptism, was a Badge of their Christian Faith and Profession*, he tells us before, in his 6th Position. This shews the Man knows not how to agree with himself.

But he goes on in *Truths Defence*, p. 144, 145. where pursuing his Argument about the taking of Bread and Wine, he saith, "We "cannot find it to be any Gospel Precept, and "therefore we cannot acknowledge it to be "necessary or profitable to the weakest. If neither necessary nor profitable to the weakest, to whom are they, or what have we to do with them, say I? And "If they be Shadows, they "are no part of the Gospel Dispensation, "according to *Paul*'s Doctrine, saith *G. K.* p. 146. and yet even now, as *Memorials* and *Significations* that Christ hath already come, they were *of service* to be *continued in the Church*. Reconcile this who can, for it is past my skill

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CONCLUSION.

MAny more Instances might be given of *G. K.* his Contradictions and Inconsistencies, but I love not to clog my Reader, who could have been content to have been more brief, than I am. Yet if any will take the pains to trace him, they will find that in the Doctrine of *Election* and *Reprobation* he is the same uncertain Man, as in those I have handled; if they read from page 9. to 15. of *Truth Advanced*, and compare it with his Book of *Universal Grace*, from page 73. to 79. and from page 105. to the end. Also what he says of the *Church her coming out of the Wilderness*, and the *Glory of this Dispensation* (Printed *Anno* 1665. in a Book called, *Help in time of need*, from page 55. to the end, which was written (I question not) in a brighter time, than of late he hath known) hath no Analogy or Proportion with what he saith upon the same Subject, in his *Truth Advanced*, p. 133. to 163. as may be seen by comparing them together.

What remains, is to touch on a few Passages of his Book Stiled, *Truth Advanced*, not those many sly false and proofless Insinuations, hiddenly couched as with a side-winded blow at us, which he seems willing should affect us, yet would guard so, that if they fall short and cannot hit us, he may come off, and say he did not charge upon us, wherewith his Work abounds; but an Absurdity or two, whereby the

the Mans Spirit may be ſavoured, and the loſs he is come to, by *leaning* to his *own underſtanding*, may be obvious.

In p. 16. He oppoſeth as an *Error*, that the *Garden of Paradice, was ſome part of this viſible Earth.* And whereas our Tranſlation hath it, *That God put Man into the Garden to dreſs it, and to keep it*, he finds fault with the word [Dreſs] ſaying p. 18. *That it anſwereth not to the Hebrew, which ſignifieth, to work in it, for it cannot be well underſtood*, ſaith he, *that it needed dreſſing after the manner of our common Gardens.* And his Reaſon is, *Man's Food, both for his Soul and Body, was to have been Paradiſical*: but the Probation of both is to ſeek. To this I ſhall only object, What *Work* hath a man to do in a Garden, if not to *dreſs* it, and if the Garden had been no part of this viſible Earth, what work had there been to do there? Surely if this viſible Earth were made for Man, he was not always to live in another Region above.

So p. 21. He tells us, " Though God made " Man of the Duſt of the Ground, yet that " Duſt was not common Duſt, but much " more pure and refined, than that of which " the Bodies of Men ſince the Fall were made of. This ſhews he loves to be a *Dictator*, and thinks well of his own Notions, but proof he gives none, knowing it is eaſier to aſſert than prove: nor when he ſaith, p. 26. *That the Beaſts of the Field are the Fallen Angels*, have we any more than his ſay ſo for it, which conſidering how often he hath ſaid and unſaid, in the In-

ſtances above, will not go a great way, with ſuch as well know him.

He alſo accounts it as an *Error* to aſſert, *That* Adam *and* Eve *were naked before the Fall*, ſaying, *it is no where ſo affirmed in all the Scripture*, and makes nakedneſs the Fruit of Tranſ- "greſſion, and that *Adam* and *Eve* were not aſhamed of their Nakedneſs, doth not (adds "he) imply their *Innocency*, but rather their "*Impudency*, and too great boldneſs that they "had after the Fall, *See* p. 24. 25. To this I ſay the Scripture give us an account of their eating the forbidden Fruit, *Gen.* 3. 6. and in the next Verſe of an effect thereof thus, *And the Eyes of them both were opened, and they knew that they were naked, and they ſewed Fig leaves together, and made themſelves Aprons*, v. 7. What ſign or token of *Impudence* is it in People, to endeavour to cover their Nakedneſs? But here was the difference between their two States; before their Fall they were Innocent, *They were both naked, and were not aſhamed*, chap. 2. 25. after the Fall, *they knew that they were naked, and ſewed Fig leaves*, &c. chap. 3. 7. *and hid themſelves*, v. 8. whereby they betrayed both *Shame* and *Fear*.

He goes on and Expounds *their hiding themſelves among the Trees of the Garden, to be in a Tree of the Garden:* and that *one Tree may be well underſtood to be the Divine Mercy or Clemency*, ſaith he, p. 25. But how got they thither, ſay I? The *Divine Mercy is in Chriſt Jeſus*, and if they were got there, methinks *when they heard the Voice of the Lord God walking in the Garden*,

then

they should not have been *afraid*, for they were already safe. But his whimsical Notions do interfere, as doth their *Author*.

Now as to their Clothing, he tells you what that was, if ye can believe him, "Where-"as, saith he, p. 27. the Man and his Wife "by Sin, had contracted a two-fold Naked-"ness, one of the Soul, the other of the Bo-"dy, or one inward, the other outward, he "provided a Clothing to both, Clothing "them inwardly with the Righteousness of "the Lamb; and Clothing them outwardly "with the Skin and Flesh of this Frail, Mor-"tal and Corruptible Body. *Qu.* Did he Cloth them with the *Righteousness* of the *Lamb*, and yet at the same time debar them *access* to the *Tree of Life*. See *Gen.* 3. 21. 22. What strange Doctrine is this? I thought, whoever were Clothed with the Lamb's Righteousness, had right to the Tree of Life. This is Doctrinally unsound, the other Monstrous, that we should have a Body a top of a Body, and Clothes over them. But it seems the first Body had no *Skin*, for Skin he gives as the additional Clothing: Query, Whether it had *Belly*, *Guts* and *Draught*, which he denies the Resurrection Bodies to have, p. 111. or whether it had need, if its Food was to be Paradisical.

In p. 28. He is for mending (or marring) our Translation again. The word *Rib* he renders *Side*. "The Woman (saith he) there-"fore is one side of the Man, as to say, one "half of him, as when a round or square Bo-

dy

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In p. 28. He is for amending (or marring) our Translation again. The word *Rib* he ren-ders *Side*. "The Woman (saith he) there-"fore is one side of the Man, as to say, one "half of him, as when a round or square Bo-

dy

" dyis split or divided into two
" Whether this Separation was made before or
" after the Fall is much questioned by many,
adds he, and then enumerates the Reasons of
them that think it was after the Fall: " From
" all which they conclude, saith he, that the
" Woman being separated from the Man,
" was a consequent of the Fall, and that
" therefore it was not good that Man should
" be alone, *to wit*, that his Wife should remain
" barren in him; for the effect of their Fall
" was such, that they could not multiply their
" Species in one Body, as they mought have
" done, if the Fall had not been. And so as to
" that manner of propagating their Species or
" Kind, they became unfit & unfruitful; which
" is by way of Allegory expreſt by some Myſtick
" Writers, that their Backs were joined toge-
" ther and their Faces averted, *i. e.* turned the
" one from the other; but when they were di-
" vided, their Faces were ſet one to the other
" according to the words in *Gen.* 2. 18. *I will
make him an help, as before him*, i.e. Face to Face,
ſo the *Hebrew*, ſee p. 28. 29. This is indeed
to *refuſe the Waters of* Shiloah, *that go ſoftly*,
and to *rejoyce in* Rezin, *&c.* for theſe Mon-
ſtrous Births have more place with him, than
what is truly ſolid and edifying: And as *Eſau*
parted with his Birth right for a Meſs of
Pottage, ſo ſuch traſhy Notions he can catch
at, while he diſdains plain *Jacob*'s Tents, who
is more for Heart than Head-food.

Thus ſhall I cloſe my Animadverſions upon
him, the former part whereof, *viz.* all but

the

the *Concluſion*, have lain ſome time by me (though undigeſted, till now) expecting when his reſtleſs Spirit would give occaſion for them. Now although he ſeems averſe to anſwer us in Print, where he hath abuſed us, alledging *want of time and ability of outward Eſtate*, yet inaſmuch as he is ſtill as induſtrious, to make us a deriſion to Fools, if he can, or to ſtir up thePopulace againſt us, ſurely it will not be unbecoming us, to wipe off his *Obloquy* and *Detraction*, and declare what the Man himſelf thought, when he was more himſelf, and leſs agitated with Paſſion and Prejudice. This is the ſcope, this the aim of my preſent Undertaking, not in ill will or vindictiveneſs to the Man, but in defence of Truth and the Friends thereof, which he hath calumniated.

W. J. P.

A POSTCRIPT.

BY

G. W.

1: HAD we first Condemned *George Keith* in Print, as *Guilty of gross Errour, Hypocrisie, Unbelief*, and afterward in Print Challenged and Summoned him to a publick Tryal before us, at a Meeting appointed in our own time and place, without his Privity or Concurrence, as he has done by some of us, he and others

common Law: and Justice than himself) might have justly reflected upon us, as very Arbitrary and Unjust Judges, to be thus preposterous and extra-judicial, in first Condemning, and then Summoning Men to Tryal.

2. Had we for some weeks aforehand raked in *George Keith's* Books to pick out Matters against him, and only given him a General Charge of *most Erroneous and hurtful Principles*, (or of his self Contradictions or Calumnies against us) *contrary to the Fundamental Doctrines of the Christian Faith and Religion*, and then in Print, Advertisement and Summons to a publick Trial, (i. e. *to hear himself Charged and Proved Guilty*) without so much as affording him any Copy of the particulars of his Indictment or Charge before Trial, or of the Books and Pages referred unto therein, (for a due preparation to answer) as he has done against us, I am perswaded he would not be so served or surprized, but might have justly deemed this procedure very unfair, *precipitant*, and unjust.

3. All which undue, Arbitrary, and Extrajudicial Proceedings, and new Court of Judicature, as erected by *George Keith*, I with the rest of my Friends and Brethren concerned, both as *Men* and *Christians*, have refused and rejected, and do protest against

ſight of God and juſt Men: As *Chriſtians* we are not to be ſubject to *George Keith*, Summons without God's Call, nor allowed to gratifie his Ambitious, Contentious Spirit, or ſuch as cauſe Diviſions or Offences, *&c. As Men*, we are obliged to have reſpect to the Civil Government and Peace, and not to Countenance or Abet Strife and Contention in any Publick Meeting, tending to Diviſions and Confuſions, contrary to the Intent of the Law it ſelf, which is Enacted, *For the Eaſe and Liberty of Diſſenting Proteſtant Subjects in the exerciſe of Religion and Religious Worſhip*, in order *to unite them in Intereſt and Affection*, (as the Words and Reaſon of the Statute are) for which end, only Meetings and Meeting Houſes are tollerated, and entred on Record, and not for Stages of Contention.

4. The firſt point in Difference between *George Keith* and my ſelf, that I remember, and which I was really diſſatisfied with, was, his Notion of *Twelve Revolutions* (or Tranſmigrations) *of Humane Souls*, (*whether of all or ſome of them*) *paſſing out of one Body into another to have Twelve Intervals of Life, to accompliſh one thouſand years on Earth*; Arguing from theſe Scriptures *John* 11. 9. *Pſal.* 90. 4. 2 *Pet.* 3. 8. and ſome others, if I miſtake not; if he ſays I do, let him give us a plain State of his own Notion herein

herein, which as I understood him, was according to some passages in the Book of Two Hundred Queries, concerning that Opinion *of the Revolution of humane Souls.* For which Notion, I am sure he argued in a Book of his in Manuscript, which he shewed me before he went over into *America*, and then would have had it Printed, but I then (in dislike to it, and love to him) disswaded him from Printing it, yet he told me since his return, he had brought it over with him, but I suppose is afraid to Print it with his Name to it; how he has covertly Writ and Discoursed in Favour of his Notion of the Revolutions, or varied about it, he (and some others) knows.

5. I am not conscious to my self of Errour, either in *Reference to the Resurrection, Christ's Satisfaction (or Sacrifice) or his visible coming again in his Glorified Body* (without us) *to raise the Dead at the great day of Judgment*, or of having *denied* the same, as he has in that and other things unjustly accused and aspersed me in two of his late Pamphlets; The one styled, *A True Copy*, p. 31. and the other, *Gross Errour*, p. 4, 5, 6, 7, 8. I say, I am not conscious of denying Christ's coming again without us, in his Spiritual Glorified Body, *&c.* By my Questioning some Anabaptists (as *William Burnet* and *John*

Newman) about their Carnal Expectation of Christ's coming again *in the Flesh* to be *seen* with their *Carnal Eyes*, in opposition to his Appearance and Light within, *G. K.* has dealt very unfairly by me in leaving out [*Blood and Bones*] after the Words [*Body of Flesh*] in my Answer to *Newman*, and thus partially Cited by *G. K.* in his said *Gross Error*, p. 3. And to prove me Guilty of *Unbelief*, because I said, *We do not Read of a Third coming of Christ in the Flesh, yet to be expected*; Hereupon seems his most colourable Charge against me, but I think it no more proves me *an Unbeliever* in this point than himself; for our not Reading of a third coming of Christ *in the Flesh*, only Questions such a manner of his Coming, and proves not me Guilty of *Unbelief* of his Coming in a more excellent manner, *viz. in great Glory in his Spiritual Glorious Body*; For *George Keith* has confessed the Body of Christ *to be wonderfully changed as to the mode and manner of its being, is being no more a Body of Flesh, Blood, and Bones, but a pure* Ethereal *or Heavenly Body, like unto which the Bodies of the Saints are to be at the Resurrection*, (Way cast up, page 131.) *and endued altogether with Heavenly Qualities; The Husk or Drossy part not the true Body*, &c. as more fully in his Book, stiled, *Gross Error*, p. 9, 13. Now if Christ's Glorious Body be no more *a Body of Flesh, Blood*

and

should his Coming a third time in the Flesh, or in a Body *of Flesh and Blood*, &c. be expected again, to be seen by the World with their Carnal Eyes, or Eyes of Flesh.

6. *George Keith*'s formerly Writing and Arguing against the continuance of *Water-Baptism, Altogether denying it to be commanded to the Apostles by Christ*, Matt. 28. and being *but a Shadow buried with other Shadows, not to be raised up again*, in a Book Intituled, *Quakerism Confirmed*, Printed 1676. *Sect.* 6. And his lately Writing and Arguing for the continuance of *Water-Baptism, as a badge of Believers Christian Faith and Profession, and of Service to be continued in the Church by true Christians under the Gospel*, in his Book, Intituled, *Truth Advanced*, Printed 1694. p. 173, 174, 175, &c. Such his Wavering, Variation, Uncertainty, and Inconsistency, together with his great Envy in reproaching us in his Printed Books, contrary to his own former Testimonies in Print, shews he is now *no Quaker*, nor Friend (but Adversary) to the People called *Quakers*. Both *John Whitehead*, *William Penn*, my self, and divers other Friends, have patiently suffered under *G. K.*'s Abuse, and Misrepresentations in Print for sometime, I having writ a Letter to him, to clear my Conscience in great plainness, for which I suppose he Envies me the more, I have hitherto forborn (and do yet

him. He being fallen into other Hands to deal with him, and Load him with his own Fruitless Work, (for I find it no great Difficulty to Answer him) And I believe that they (i.e. *T. Ellwood*, and *J. Penigton*) have Conscientiously Opposed and Obviated his Injurious Attempts even about divers of those points Charged by him against us. We now wait to see where he will Center, after all his Hovering, Waverings, Turnings, and Labouring to Gratifie our Adversaries.

London the 30th of the 4th Month. 1696.

G. Whitehead.

FINIS.